Special Subject: Religion In The Armed Forces

COMMANDERS DIGEST

DEPARTMENT OF DEFENSE • WASHINGTON, D.C.

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'The Individual Has Infinite Dignity'

Human Goals Document Aids Military Chaplains

One of the first changes made by Melvin R. Laird after he became Secretary of Defense in 1969 was the institution of a new creed called *Human Goals.*

The first paragraph of that document reads:

"Our Nation was founded on the principle that the individual has infinite dignity and worth. The Department of Defense, which exists to keep this Nation secure and at peace, must always be guided by this principle. In all that we do, we must show respect for the Serviceman, the Servicewoman and the civilian employee, recognizing their individual needs, aspirations, and capabilities."

It is those goals, plus a modern-day religious revival taking place in American society (and the world in general), that now afford a vibrant opportunity for the military chaplaincy in terms of a revitalized mission and ministry.

It is well known that the military man is but a mirror of American society; therefore, the military Chaplain has become a more prominent figure in line with a spiritual awakening. And, because the Chaplain is a spiritual leader, as well as a military man, he stands apart from other members in a command structure. Although he wears the same Service uniform, the Chaplain is not solely an official representative of the Government or the military community. He is simply, by his own choice, one of God's disciples, serving the spiritual and humanitarian needs of everyone—from the Com-

(See Chaplains, Page 3)

THE WHITE HOUSE

Washington
Christmas 1972

TO THE MEMBERS OF THE ARMED FORCES

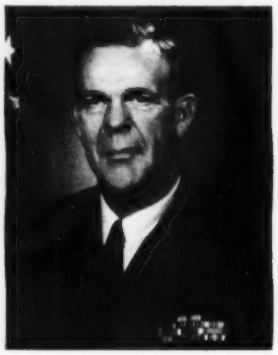
This Christmas, the joy we share with our loved ones is brightened by our hopes for a just and lasting peace in the world. It is a joy that echoes more faithfully than ever the message of the angels heralding Christ's birth. And, as our hearts are warmed by its glow, they also are filled with gratitude toward those who selflessly sacrifice for the peace that we seek to build.

It is on behalf of all your fellow citizens that Mrs. Nixon and I wish you and your families a happy Yuletide and a most satisfying year ahead.

RICHARD NIXON

Christmas Message of the Armed Forces Chaplains Board

Chaplain Terry



Chaplain Garrett

Chaplain Hyatt

The keynote of Christmas is joy. "Merry Christmas" is echoed again and again, as people greet one another at this season of the year. This is no time for gloom, for the Saviour has come. We are celebrating the birth of Christ, and we cannot celebrate aright if our hearts are filled with gloom rather than overflowing with joy. Many of you are far from home and loved ones; you are in a strange land or on a ship at sea. All the excitement about Christmas may seem hollow and empty, but there is nothing empty or hollow about the Angel's message:

"Behold, I bring you good tidings of great joy . . .
unto you is born . . . a Saviour . . . Christ the Lord."

What are we looking for this Christmas? Have we become so secularized that the sentimental dreamy songs, the cheap tinsel, the frantic, frenzied rush of the season has drowned out the Angel's song? Listen once again to the words, ". . . Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Therefore, in that Saviour's name, may we wish each and every one of you a Joyous Christmas and a Blessed New Year.

Chairman: Air Force Chaplain (Major General) Roy M. Terry

Navy Chaplain (Rear Admiral) Francis L. Garrett, CHC

Army Chaplain (Major General) Gerhardt W. Hyatt

Executive Director: Army Chaplain (Colonel) Duncan C. Stewart

Christmas and Chanukah

Christians and Jews celebrate two important religious festivals at this special time of the year: Christmas, the birth of Jesus Christ in Bethlehem, and Chanukah (pronounced Hanooka), which occurred this year at sundown November 30 to sundown December 8, a commemoration of the rededication of The Temple by the victorious Maccabees in 165 B.C.E. in their struggle against Syrian King Antiochus Epiphanes, who had attempted to suppress the religion of the Jews.

This issue of the COMMANDERS DIGEST is dedicated to the subject of religion in the American way of life and to the Military Chaplains who serve the men and women of the U.S. Armed Forces, wherever they may be—in war and peace.

COMMANDERS DIGEST

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Chaplains Aided By Human Goals

(Continued from Page 1)

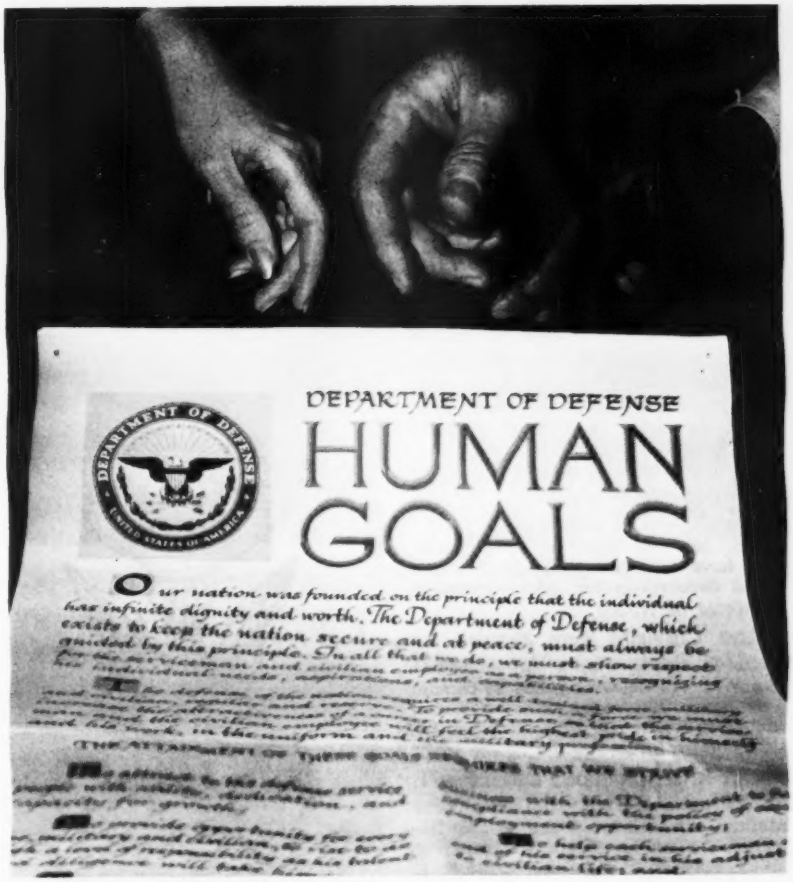
mander on down to the new recruit—as a personal friend and pastor.

Based on that concept, it is reasonable to conclude that, to every Commander, the Chaplain is—or at least should be—one of his indispensable men. Because of his independent spiritual standing, he relates to *all* men in every command.

The Chaplain, along with physicians and lawyers, is among the more highly educated men in a command. Before he can be accepted to the chaplaincy, he must hold the minimum of a bachelor's degree, plus at least 90 credit hours in theology from an accredited university or seminary. Many Chaplains are educated far beyond those basic requirements. Many others attend military command schools while in Service.

A person who is held in high esteem in a command, the Chaplain is, perhaps, the man who can be truly trusted with a personal confidence, no matter who the individual, or what the situation might be.

Because of such man-to-man personal trust, the military Chaplain is usually the first person a Service member seeks whenever he is in serious trouble, becomes seriously ill, or is involved in actions linked with mortal danger. And, at *all* such times, the Chaplain is always there—in service to humanity, no matter what the circumstance.


DEPARTMENT OF DEFENSE
HUMAN GOALS
Our nation was founded on the principle that the individual has infinite dignity and worth. The Department of Defense, which exists to keep the nation secure and at peace, must always be guided by this principle. In all that we do, we must show respect for the serviceman and civilian employee as a person, recognizing his individual needs, aspirations, and capabilities.

A SPIRITUAL AWAKENING—This is implicit in the Human Goals creed which emphasizes the dignity and worth of the human being. Our founding fathers, while establishing the separation of church and state, nonetheless believed humanitarism rests with the belief of a Divine Being. *Americans see a visible manifestation of this belief every day—U.S. currency features the phrase, "In God We Trust."* ***(U.S. Army Photo)***

CHRISTMAS MESSAGE TO THE ARMED FORCES—1972

from

SECRETARY OF DEFENSE MELVIN R. LAIRD

Christmas, the oldest holiday of the Christian world, is a time for joy and for hope—a time for reflection on the true meaning of its traditional theme—Peace on earth, good will to men.

This Christmas, all of you serving your country in uniform can take great pride in the contributions you have made to peace and to goodwill. Because you have done your job well, because many of you are spending your holidays far from home and loved ones, many more Americans can enjoy the full spirit of this festive occasion.

Though this is my last Christmas as Secretary of Defense, I shall not soon forget the dedication and sense of purpose of all with whom I have served. In the New Year and in years to come, I am confident that you will continue the vigil that brings the blessings of peace to your fellow Americans and to the world.

Happy holidays to you all!

Melvin R. Laird

Serving God By Serving Men

Military Chaplains and the Medal of Honor

"Greater Love Hath No Man Than This, That A Man Lay Down His Life For His Friends." (John 15:13)

Throughout American history, military Chaplains have served God by serving their fellow man in the Armed Forces.

In past wars, Chaplains have been known for their heroism in battles at sea and in the field. Many have received severe wounds and lived; 274 have been killed; some have died as enemy captives—courageously attending to the spiritual needs of their comrades.

And, like members of their flocks, some have been awarded the Nation's highest decorations for valor—including the Medal of Honor.

Three Chaplains were awarded the Medal of Honor during the American Civil War. All held the grade of captain in the Army. They were: John M. Whitehead, 15th Regiment, Indiana Volunteers, decorated for his service during the action at Stone River, Tennessee, December 31, 1862; Francis B. Hall, 16th New York Infantry, who received the award following a battle at Salem Heights, Virginia, May 3, 1863; and Milton L. Haney, 55th Illinois Infantry, for the action at Atlanta, Georgia, on July 22, 1864.

Perhaps one of the most dramatic sea exploits that occurred during World War II involved four young Army Chaplains: two Protestant ministers, a rabbi and a Roman Catholic priest.

On February 3, 1943, the Army troopship USS Dorchester, sailing off the coast of Greenland and heading for Europe, was torpedoed by a German submarine. Of approximately 900 men on board, more than 670 perished in the freezing waters.

From later reports given by those who survived, the four Chaplains had remained together on the forward deck, giving spiritual comfort to the men as they handed out lifebelts. When the last of the lifebelts had been distributed, the Chaplains removed their own and, without hesitation, gave them to four men who had none.

As the overcrowded lifeboats pulled away from the fast-sinking troopship, the four Chaplains were last seen standing together on the raised bow with their arms linking each other and their voices raised in prayer. They stayed with the stricken ship as it made its final plunge to the bottom of the Atlantic.

For their bravery and personal dedication to their religions, they were posthumously awarded the Distinguished Service Cross; but in December, 1944, the United States Congress had a special medal struck for the four men. The medal was termed the equivalent of the Medal of Honor.

The Chaplains, all lieutenants, were: George L. Fox, Protestant; Alexander D. Goode, Jewish; Clark V. Poling, Protestant; and John P. Washington, Catholic.

The only Navy Chaplain to be awarded the Medal of Honor in World War II was the late Chaplain (Captain) Joseph T. O'Callahan, a Jesuit priest.

Chaplain O'Callahan, who died in 1964, was presented the Nation's highest decoration by President Harry S. Truman in January, 1946.

He earned the medal for bravery while serving aboard the aircraft carrier USS Franklin off Kobe, Japan, in March, 1945, when it was fiercely attacked by Japanese fighter-bombers.

His Medal of Honor citation reads, in part, ". . . With the ship rocked by incessant explosions, with debris and fragments raining down and fires raging in ever-increasing fury, he ministered to the wounded and dying, comforting and encouraging men of *all* faiths; he organized and led firefighting crews into blazing infernos on the flight deck; he directed the jettisoning of live ammunition overboard and the flooding of ammunition magazines; he manned a hose to cool down hot, armed bombs rolling dangerously on the listing deck. . . . Serving with courage, fortitude and deep spiritual strength, Father O'Callahan inspired the gallant officers and men of the Franklin to fight heroically, and with profound faith in the face of almost certain death, and to return their stricken ship to port."

On October 20, 1965, the U.S. Navy named a destroyer escort ship in his honor.

In the Vietnam War, three Chaplains, two Army and one Navy, have earned the Medal of Honor.

The first was Army Chaplain (Captain) Angelo J. Liteky, a Roman Catholic priest. Chaplain Liteky received the medal at White House ceremonies from President Lyndon B. Johnson on November 14, 1968.

His citation reads, in part: "The

Navy Chaplain
Joseph T. O'Callahan
Medal of Honor

Army Chaplain
Angelo J. Liteky
Medal of Honor

Army Chaplain
Charles J. Watters
Medal of Honor

Roman Catholic Chaplain was accompanying an infantry company on a reconnaissance-in-force mission in Bien Hoa Province and moving through the jungle when the unit was attacked by a well-entrenched and concealed battalion of Viet Cong and North Vietnamese regulars. Although severely wounded, Chaplain Liteky repeatedly braved heavy fire to rescue and minister to the wounded and dying men. In so doing, Chaplain Liteky personally extracted more than 20 wounded soldiers from the battlefield while subject to incredibly hostile fire."

The second medal for Vietnam service was awarded posthumously January 7, 1969 by the then Secretary of the Navy, Paul R. Ignatius, to Navy Chaplain (Lieutenant) Vincent R. Capodanno who was killed while serving men of the 1st Marine Division (Rein), Fleet Marine Force, as they fought against enemy forces in Quang Tin Province.

Chaplain Capodanno's citation reads, in part: ". . . Disregarding intense enemy small arms, automatic weapons and mortar fire, he moved about the battlefield, administering last rites to the dying and giving medical aid to the wounded. When an exploding mortar round inflicted painful multiple wounds to his arms and legs, and severed a portion of his right hand, he steadfastly refused all medical aid. Instead, he directed the corpsmen to help

Navy Chaplain
Vincent R. Capodanno
Medal of Honor

their wounded comrades. . . . Upon encountering a wounded corpsman in the direct line of fire of an enemy machine gunner positioned approximately 15 yards away, Chaplain Capodanno rushed forward in a daring attempt to aid and assist the mortally wounded corpsman. At that instant, only inches away from his goal, the Chaplain was struck down by a burst of machine gun fire."

Chaplain (Major) Charles J. Watters, a Roman Catholic priest and paratrooper with the 173rd Airborne Brigade, was awarded the Medal of Honor posthumously by Vice President Spiro T. Agnew on November 4, 1969.

His citation reads, in part: "Chaplain Watters was with troops fighting in the vicinity of Dak To in the Republic of Vietnam . . . giving aid to the wounded, assisting in their evacuation, giving words of encouragement and administering last rites to the dying. After saving the life of one soldier and exposing himself to heavy enemy fire, . . . Chaplain Watters left the perimeter three times in the face of small arms, automatic weapons and mortar fire to carry and assist injured troopers to safety. Satisfied that all of the wounded were inside the perimeter, he began aiding the medical corpsmen, applying bandages, obtaining and serving food and water, giving spiritual and mental strength and comfort. . . . Chaplain Watters was giving aid to the wounded when he himself was mortally wounded."

The Medal of Honor is this Nation's greatest tribute of respect for those who, in battle, have personally displayed that "Greater love hath no man than this, that a man lay down his life for his friends."

1,900-Year History

National Prayer Breakfasts Have Become Traditional

Literally thousands of informal prayer breakfasts are held daily across this Nation. In these warm and enriching fellowships, people cross political and sectarian barriers in the common experience of prayer.

These prayer breakfast groups meet in Federal, State, County and Municipal Governments, in business, in industry, in labor, in educational and professional groups, in offices, in factories and in homes. They are finding and developing morally effective daily living and leadership habits through the life-changing power of God.

However, the history of prayer breakfasts goes back more than 1,900 years, when Jesus Christ first met with "businessmen and workers at their trades, and found an enriching fellowship, physical warmth and a new challenge for life" (John 21).

The first U.S. Government prayer breakfast groups were initiated in 1942 in the U.S. Senate and U.S. House of Representatives. Since then, those groups have continued their weekly meetings to discuss individual daily spiritual needs and the dependency of our country on God.

In 1953, members of the U.S. Senate and House prayer groups established the first Presidential Prayer Breakfast with the late President Dwight D. Eisenhower to seek divine guidance for the national leadership and to reaffirm faith and dependence on God.

Every year since, the annual Breakfast has drawn together the President, members of his Cabinet, the Supreme Court, the Congress, and the Diplomatic Corps; leaders in business, labor, education and science from every State in the Union; the U.S. Armed Forces, and military leaders from each of the Military Departments.

MEDITATION ROOM CEREMONY. Secretary Laird dedicates a Pentagon Meditation Room for private prayer and contemplation. He stated that the Meditation Room ". . . is a place where men and women can reflect and pray and find guidance and inspiration."

(DoD Photo by Frank Hall)

Later, in 1970, the name was changed to "The National Prayer Breakfast" to emphasize the purpose of the gathering rather than the individuals involved.

A Governor's Prayer Breakfast is held annually in almost every State; and in hundreds of cities across the land, Mayoral and leadership prayer breakfasts are held. Men and women in leadership positions from various aspects of our national life attend the gatherings, finding both friendship and understanding on a new basis—a higher level of acceptance.

Though the political, economic, philosophical and religious viewpoints represented in the groups are many and varied, the result, as people reach out to discover each other, is a fellowship of concerned friends. In some form, the idea has spread to 70 countries and to every continent. Some nations also hold National Prayer Breakfasts annually—and the fellowship continues to grow.

For the past three years, military men and women, in conjunction with The National Prayer Breakfast, have been holding their own Prayer Breakfasts. In 1972, they held more than 900 local observances around the world. However, the prayer breakfast was not designed as just an annual high-point in experience, but rather as a beginning of what should happen privately and in small leadership groups on a regular basis among all citizens, military and civilian.

As Servicemen and women meet together in small groups, their faith is reinforced and reconfirmed in a manner that strengthens the fabric of their lives, the quality of their leadership, and the hope of peace and security for our Nation.

For the past two years, greetings and brief messages have been made on two-minute tapes by President Richard Nixon and Defense Secretary Melvin R. Laird and sent to 900 military installations and ships at sea, in conjunction with the annual National Prayer Breakfasts which are held shortly after the Congress convenes each year.

"As a public officeholder, I have 12 times placed my hand on the Bible as I swore to uphold principles that bind us together as a Nation. For me, this has not been an empty ceremony, devoid of meaning. Each time that I have taken this oath, I have been conscious of the fact that the principles that I vowed to uphold are rooted in that Book on which my hand rested.

"The basic political values of our Nation are derived from religious beliefs. So it has been from the beginning of our history. So it may always be."

—Defense Secretary Laird, before the 28th Annual Convention of the National Religious Broadcasters, January 26, 1971.

'For Spiritual and Moral Health'

Service Chaplains Discuss Role of Chaplaincy

"On each Air Force base, if there exists . . . any cause of potential conflict and breakdown within the community, there are two people who should not only know, but should also be doing something about it: the Commander and the Chaplain. If they don't know, and if they aren't doing something to correct it, then, neither is doing his job as well as he should."

—General John D. Ryan, Air Force Chief of Staff

The best service any Chaplain can provide his Commander is to be authentic—completely honest to his calling as a pastor-teacher-priest-prophet. Chaplains must be committed to providing programs of worship and rites, religious and moral education, pastoral counseling, humanitarian and cultural activity. However, Chaplains also perform a significant function as humanizing and personalizing influences in a necessarily mission-centered structure. They represent stability, compassion, humanity. Because Chaplains possess valuable human-relations skills, they can be instruments of reconciliation and communication for the disaffected. They can be bridge-builders over the divisions created by age, sex, rank, race, religion or military function.

Within the military, Chaplains at times assume the role of critical lover, accepting and supporting the institution, yet concerned when the institution unnecessarily or unjustly imposes itself upon persons. The Chaplain must reconcile fixed institutional answers that fail to take into account legitimate human or moral concerns. Chaplains are servants of God in the military. At times, they must help the disaffected to adjust to the way things are. At other times, they must be agents of change, working with the Commander to create conditions as they would like them to be.

Though Chaplains may vary widely in their abilities, motivation, attitudes and vision, all have skills and represent values of compelling worth to Commanders. As General Ryan has indicated, if people-needs are to be met, there must be a relationship of openness, mutual trust, and support between Commander and Chaplain.

ROY M. TERRY
Chaplain (Major General), USAF
Chief of Chaplains and
Chairman, Armed Forces Chaplains Board

The Army Chaplaincy

The Commander is responsible for the spiritual and moral health of his command. This tradition is as old as the Army itself. The Chaplain is the Commander's principal staff officer to insure that this responsibility is faithfully and effectively fulfilled. The Chaplain has a dual role. He is a staff officer and a pastor.

As staff officer, the Chaplain serves as the conscience of the command. He perceives where the system and the soldier are hurting and what is causing the pain. Wherever the system is hurting, there are moral implications. Whenever the system is hurting people, there are moral and spiritual issues involved, and it is the Chaplain's responsibility to identify the hurts and propose solutions for the Commander.

As pastor to *all* members of the command, it is the Chaplain's responsibility to insure a quality of spiritual life in the command that is pleasing to God. That kind of spiritual climate permits each individual to see himself or herself as a unique person who is of such great value to God that living on a lower plane than God expects is unthinkable; and, performing at a lesser achievement level than his or her full potential is unacceptable.

The United States Army does not commission Chaplains to make men to be better soldiers but to make them to be better children of God. It is a happy coincidence that the achievement of the latter objective almost inevitably insures the achievement of the first.

GERHARDT W. HYATT
Chaplain (Major General), USA
Chief of Chaplains

The Navy Chaplaincy

Long experience as a Chaplain has made me keenly aware of the great contributions which Commanding Officers make to the religious climate of the Navy, Marine Corps, and Coast Guard. In their positions of leadership, they have enthusiastically supported the programs carried out by Chaplains. I am totally convinced that command-support is the foundation upon which successful religious programs are established and maintained.

The primary concern of a Chaplain, assigned to a given command, continues to be the moral and spiritual well-being of members of that command. The dimensions of the Chaplain's concern are deep and far-reaching. Increasingly, the demands upon his time and talent call forth the maximum of the Chaplain's skills. It is a continuing source of satisfaction to me to consider the scope of expertise possessed by our present-day Chaplains, and their willingness to invest that expertise with total commitment to the life of the command.

To keep alive an active faith, a confident hope and a devoted love for God must be the common objectives of both the Commanding Officer and the Chaplain. Religion and morality are indispensible supports of our strength as a Naval Service. All of the other assets we have are meaningless, unless given direction and purpose by men and women who appreciate and cultivate their own personal dignity and that of their shipmates as creatures of God.

Within the scope of military command, the Commanding Officer, by his personal example and his commitment to the ministry of his Chaplain, can provide the kind of leadership that enhances the moral and spiritual values in the lives of those to whom he is Commanding Officer.

FRANCIS L. GARRETT
Chaplain (Rear Admiral), USN
Chief of Chaplains

The U.S. Air Force Academy Chapel at Colorado Springs, Colorado

The modern and dramatically designed U.S. Air Force Academy Chapel in Colorado is the focal point for all cadet religious programs and attracts more than a million visitors each year. All major faiths are represented.

The sizes of the three naves is based on the normal percentage of religious affiliations within the military—which also generally holds true for the Academy cadet wing.

The Protestant nave seats more than 1,200; the Catholic nave, located directly below the Protestant nave, has a capacity for 600; on the same level the Jewish Synagogue seats 100.

The Chapel has a huge 4,334 pipe organ in the Protestant nave and an organ with 1,950 pipes in the Catholic nave. However, because of an 18-inch vacuum between the two naves, the two organs can be played simultaneously during the services without interfering with each other.

As one of the most modern churches in the country, its architecture, interior design, furnishings and other distinctive adornment, combine to create an atmosphere of religious fulfillment symbolic to Servicemen everywhere.

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